

The Classical Outlook

CONTINUING LATIN NOTES

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ACTIVITIES OF THE JUNIOR CLASSICAL LEAGUE

By DOROTHY PARK LATTA

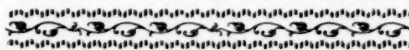
Director, American Classical League Service Bureau

THE JUNIOR CLASSICAL LEAGUE is now six years old. The formation of this national society for high school students interested in Roman and Greek civilization and what this civilization has meant to our present day life was announced in THE CLASSICAL OUTLOOK, November, 1936, by the parent organization, the American Classical League. The Junior Classical League has grown through the years from a membership of less than five hundred its first year to more than twelve thousand members during 1942 and to four hundred and fifty eight chapters. A short history of the Junior Classical League has been mimeographed and is available upon request from the Service Bureau.

It is hoped that chapters will celebrate this birthday throughout the country in banquets, programs, radio programs, and newspaper publicity. In honor of the seventh birthday of the Junior Classical League, the November page of the Latin Calendar issued each year by the American Classical League Service Bureau will be dedicated to the Junior Classical League. It also seemed fitting at this time to design and offer a Junior Classical League key to be given as an award by chapters to individual members for high scholastic standing or for meritorious service to the chapter. The key is ready and a description with the price is given in the Service Bureau column in this issue. Also during this coming year many chapters will present patriotic programs. This activity could well be a national project for the chapters, and under the Service Bureau column in this issue of THE CLASSICAL OUTLOOK have been gathered together lists of materials which will aid the individual chapters in this project and others.

An annual request to the chapters of the Junior Classical League is sent out for a report of activities during the year. The following activities culled from these reports show new ideas, new ways of doing old things, or are a reminder of things done in the past.

From the beginning of its history the Junior Classical League has had as a main purpose the interesting of other students in the study of Latin. Many chapters have continued this activity the past year. The chapter at Pius XI School, Milwaukee, Wis., has members from several



A Hymn

Translated by ARTHUR H. WESTON
Lawrence College, Appleton, Wis.

(Note: This is a translation of the familiar hymn, "We Gather Together to Ask the Lord's Blessing." It can be used for Thanksgiving Day.)

Laeti congregamur ad Deum colendum,
Qui castigat, corrigit, admonet nos;
Volentes vexare non possunt turbare:
Cantate Domino, recordatur suos.

Nostrum Deum sequimur, ducem
benignum,
Dum condit firmatque caeleste regnum;
Ut primo vincentes, sic semper manentes;
Tu nobis aderas, te habemus sanctum.

Omnes te laudamus, O Dux triumphator,
Orantes ut tu, Deus, nos protegas.
Qui te reveremur, ex malis salvemur,
Sit semper tibi laus, nobis libertas.



parishes and two from each parish go back to talk to eighth grade students about the value of Latin. In Sparta, Tenn., on eighth grade graduation day in the county, the graduates are given an opportunity to visit the high school in preparation for making out schedules the following year. The chapter displayed posters, maps, and books, and talked to these prospective students. In Central High School, Minneapolis, Minn., the members made as their project for the term a booklet on the value of Latin. One committee drew up a list of reasons for taking Latin; another wrote for catalogues from Minnesota colleges and prepared a chart showing the language requirements of each; yet another wrote letters to graduates of the high school asking what benefits they had derived from their study of Latin, and excerpts from the answers were included in the booklet. About one hundred copies were distributed to the junior high schools. At "Open House" during American Education Week, the Francis D. Raub Junior High School, Alpena, Mich., group distributed copies of the leaflet published by the American Classical League called "The Value of the Classics Today" to each parent or patron present. During Latin Week at Central High School, Alpena, Mich., the Junior Classical League presented a program to grade schools which included a talk illustrated

by slides on word origins. These are furnished by the G. C. Merriam Company.

Initiation into the Junior Classical League varies almost with each chapter. As a part of initiation of the students at the Raub Junior High School, Alpena, Mich., the "covenant" of the Junior Classical League must be recited correctly on demand. Failure to do so brought a penalty of a penny to the League treasurer. At the High School, Maple Rapids, Mich., the five officers each carry a lighted candle representing the five points in the League covenant, i.e., government, law, literature, language, and art. As each tells the candidates what the civilizations of Greece and Rome contributed to modern laws, arts, etc., the candle which each officer carries lights one in a candelabrum which represents the torch of civilization. The torch is then handed on to the new members. The name given to each new member at Wethersfield, Conn., was that of a member of Neptune's court. Birthday cards with the appropriate sign of the zodiac were sent out to each one during the year. At St. Petersburg, Pa., the new members were initiated into the chapter by a scavenger hunt in which the articles were marked with Latin names and which lasted three days. The initiates at Charlottesville, Va., wore togas and wreaths during the school day before the evening initiation and were allowed to say famous Latin quotations in lieu of conversation.

Programs and ideas for chapter meetings are always welcome. The Libbey High School, Toledo, Ohio, chapter uses a model of the Roman *fascis* at meetings and without this mace the meeting cannot be held. The raising of the *fascis* indicates a call to order. At Sparta, Tenn., the devotional before the meeting was a reading from the New Testament in Latin, then in translation. At a February meeting at Charlottesville, Va., one of the members translated Lincoln's Gettysburg address into Latin and read it aloud. A "motion" picture, called "A Day in Ancient Rome," was presented at a meeting of the Pius XI School, Milwaukee, Wis., chapter. The motion picture was made by inserting two wooden rollers in a wooden case. The paper on which the pictures were made was moved from one roller to the other by cranks. Each member took some phase of the Roman's day and explained it as it appeared on the screen. At a Saturnalia program the Wenatchee, Wash., chapter crowned "Rex" who asked punning riddles and presided over an exchange of gifts which illustrated myths the students had read. For instance,

two stones fastened together held a tail feather of the bird which was sent through the Symplegades before the Argo, and a discarded shoe was marked as the one Jason lost in midstream.

Two programs a year are put on for students of other languages by the chapter at the University High School, Carbondale, Ill. This same chapter conducted a funeral for Julia, the wife of Pompey. A doll was dressed and the bier set up in the Latin room. After school the procession formed and marched to the park where the cremation took place and the ashes were gathered to be stored along with those of other famous Romans cremated in previous years. A funeral feast in the park followed. To vary the manner of presenting programs members in Joplin, Mo., are assigned a topic and after research the material is dramatized into a short skit. At Kenmore, N. Y., the members may win an award at the end of the year through a point system for promptness at meetings, winning contests, etc. Each year a thirteenth century miracle play in medieval Latin is presented by the Wills Point, Tex., chapter for which the Knights of Pythias lend their robes for the Herod court scene. After the play bags of food collected by the members are presented to the Red Cross for the needy. This same chapter gave war savings stamps instead of valentines at the valentine party.

For Armistice Day last year the Junction City, Kan., members showed posters and explained the *fascis*, the eagle, the motto of the United States, and talked on the debt of our government to that of the Roman republic. The interest engendered by the nearness of an army fort brought about another program devoted to a comparison of the equipment, customs, and accomplishments of the Roman army and that of the United States. This same group celebrated the birthday of Rome by giving a program which consisted of short sketches of its great men.

At a first meeting of the year in Obolong, Ill., each member adopted the name of a Latin author and each collected autographs on the scroll which contained his own biography and quotations from his writings. After time had been allowed for visiting with each other, postcards of views in Italy were given as prizes to those who could name the most authors. This same chapter gave a program in honor of the muses at which each muse gave a characteristic contribution. Urania came dressed in a costume representing well-known constellations. She explained the difference between astronomy and astrology, and told stories of the stars. Melpomene called in assistants to perform a miniature Greek tragedy in English, the Iphigenia story with chanting chorus. In January this chapter used the theme of "Time" and gave quotations

about time, a talk on the development of the calendar, and finally fortunes for the members according to the signs of the zodiac. At North Phoenix High School, Phoenix, Ariz., the members copied the radio program "The Man on the Street" and interviewed various people from ancient Rome.

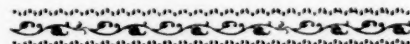
At Barry College, Miami, Fla., the Junior Classical League conducted a panel discussion for the entire student body on the study of the classics. A like activity was carried on by the Port Arthur, Tex., group when it conducted during this past year monthly forums for the whole



FOOD RATIONING IN ANCIENT ROME

Macrobius (*Saturnalia* ii, 13) summarizes thus the provisions of the Licinian Law, one of several Roman laws which regulated extravagance:

... Legis Licinia summa, ut Kalendis, Nonis, nundinis Romanis, cuique in dies singulos triginta dumtaxat asses edundi causa consumere liceret: ceteris vero diebus, qui excepti non essent, ne amplius apponeretur quam carnis aridae pondo tria, et salsamentorum pondo libra, et quod ex terra, vite, arboreve sit natum.



school. The topics ranged over everything that interests a student today. At West Junior High School, Waco, Tex., the Junior Classical League observed Latin Week by a series of morning talks over the public address system on topics from "Why Take Latin?" to "What Texans Think of Latin."

Roman banquets still remain one of the most popular projects of chapters. Augustus gave a banquet at his villa in honor of his sister Octavia and the Sibyl told the fortunes of the guests at the Pius XI School, Milwaukee, Wis. The Gilman, Ill., chapter entertained a group from a neighboring town at a Roman banquet at which the roast pig (a wooden pig which usually hangs on a restaurant wall) was proudly borne in for the inspection of the guests and then returned to the kitchen for carving. Part of the entertainment that evening was a play, "Beauty and the Beast" in Latin, in a puppet show. The Joplin, Mo., banquet used sparklers when favorable omens were asked before the feast. After the third year class finished translating Ovid's Baucis and Philemon episode at Blythe, California, the Junior Classical League held a supper which duplicated the foods served to the hungry gods. At Connorsville, Ind., a program for a Junior Classical League meeting was devoted

to food in which the speaker transported herself to Roman markets in a time-machine to investigate the foods.

Chapters continue to conduct correspondence with groups in other parts of the country and in this way exchange ideas and experiences. This is a custom which is very fruitful and which fosters a feeling of belonging to a national organization. If a chapter writes to a group, it is urged that the letter be answered for it helps increase the feeling of unity to establish contact with other members.

Many chapters continue to send members to state Latin tournaments, who bring back prizes and honor to the chapters. Many also act graciously and generously as hosts to delegates to the state Latin tournaments or to district contests. As an example, the North Junior High School chapter, Waco, Tex., group supplied pencils, paper, and badges to the contestants in the district Latin tournament. The chapters of the Junior Classical League everywhere are urged to support and continue to support all worth-while activities not only in the field of Latin but all worthy school and community projects.

Projects of every kind are reported by the chapters. Only a few can be mentioned because of lack of space. At Cony High School, Augusta, Me., the members annually write plays on Roman or Greek subjects which are judged by the Latin teacher and the English teacher. The two winning plays are produced each year. This same group is investing its extra funds in war stamps and the resulting bond will be in the name of the high school. Many chapters aid outside projects as in Cottage Grove, Ore., which entered into a project called the Oregon Unit, a study of the state of Oregon. At Taunton, Mass., the League sponsored the second annual flower show consisting of flower posters, prints, and notebooks which were judged by the art supervisor and the science teacher. Members of this group also took the Household Warden's Training Course. The Edgerton-St. Joseph High School, Edgerton, O., erected a bulletin board for their use and painted a mural of Roman life for the classroom. At Paris, Tex., free textbooks are not provided for third and fourth year Latin, so the Junior Classical League buys the books and rents them out for a small sum which is put in the chapter treasury. This same chapter during Latin Week placed posters on display in the corridors which were changed every day. At the Senior High School, Little Rock, Ark., two members of the Junior Classical League produced a striking poster entitled "Aquila" with the eagles in the United States Marine Corps Emblem, the Seal of the State of Arkansas, and some advertisements which used the motif of the eagle also. At Mt. St. Mary's

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Academy, Little Rock, Ark., portraits in ink of a Rogues' Gallery of the principals in the Catilinarian conspiracy were drawn with "Wanted!" in red at the top, and at the side of the portraits a summary in English of the conspiracy exposed by Cicero. The chapter at Central High School, Bridgeport, Conn. conducts an essay contest on topics of interest to Latin pupils, and the prize is five dollars taken from the proceeds of the Latin newspaper written by the students.

Awards to students for outstanding scholarship in Latin are given each year by many chapters. Gold and silver pins, books, certificates, and money prizes give expression to this honor. The creation of the silver Junior Classical League key spoken of at the beginning of this article should help fill the need of an award for recognition of honor students.

In 1937 it was urged that the individual chapters in a state form state organizations and have annual state meetings. In Texas, North Carolina, Indiana and Arkansas, such a federation has been effected and enthusiastic state meetings have resulted. Other states are interested and are now working toward such an organization. North Carolina sponsored a meeting at the University of Tennessee this last year and invited representatives from Virginia, Tennessee, and North Carolina. These conventions are interesting and inspiring, and make for great growth in interest among the students, coordination in the work of the chapters, and closer contact with school administrators and the public.

The Junior Classical League is a healthy, growing organization. May it have many more birthdays!

A QUICK SHAVE

(MARTIAL VII. 83)

While the barber, Eutrapelus, rouges
Lupercus' face rose,
Shaves him from ear to ear, lo, there another beard grows!

—Jane Dettinger,
Officer Candidate, WAVES

TO MAEVIUS, A BAD POET

HORACE, EPODE X
By FRANCES REUBELT
Tulsa, Oklahoma

O fated ship, you bear away
That reeking Maevis today.
Remember, South Wind, raise the tide,
Lash, beat the ship on every side!

And, East and West Winds, while you
roar,
Break, smash, and scatter mast and oar.
Come, North Wind, too, come, howl and
rend,
As when oak trees you break and bend.

Yea, may the stars to shine forget
When dread Orion's doomed to set!
May breakers, billows toss and foam
As when the conquering Greeks sailed
home,

When Pallas Ajax did pursue
To drown him with his ship and crew.
So may this awful poetaster
Encounter ruin and disaster!

There! What deep terror holds you now!
What craven moisture wets your brow!
And though you voice your caitiff prayers,
I doubt if Neptune heeds or cares.

When close the South Wind swoops and
shakes
Your boat till every timber breaks,
And roaring up the Ionian Sea
Brings many a ship its destiny.

But if upon some curving sand
Your worthless carcass swims to land
To batten didapper and gull,
My cup of gratitude is full.

A frisky he-goat, black and sleek,
A black-haired lamb, gentle and meek,
To all the storms that haunt the skies
I vow in thankful sacrifice.



This department is designed as a clearing-house of ideas for classroom teachers. Teachers of Latin and Greek are invited to send in any ideas, suggestions, or teaching devices which they have found to be helpful.

THANKSGIVING ROLL CALL

On the day before Thanksgiving Day, Latin students at Punxsutawney (Pa.) High School are asked to answer roll call by naming in Latin three things for which they are thankful.

SCRAP BOOKS

Mrs. J. Kirk Graves, of the Treadwell School, Memphis, Tenn., writes:

"My students have enjoyed making scrap books on Roman civilization. We began with lovely picture-maps which they made of Rome and its environs. Then each student has some pictures and reports on how the Romans dressed. They like to draw the pictures themselves, and enjoy making snowy white togas (with chalk) against blue-black backgrounds. They have contrived some nice black-haired Romans with good, strong features! Then each one has written up an account of a Roman legend not in their textbooks, and has illustrated it. Some have worked on Roman houses and furnishings. A page is devoted to the numerals of the Romans and how they measured. Of course the boys and girls constantly watch newspapers and magazines for appropriate clippings. A final page contains a record of all their supplementary reading on Rome. They delight in the scrap books, and strive for individuality in them."

PROJECTS

Mrs. Bernice S. Engle, of Central High School, Omaha, Nebraska, writes:

"Each year our Latin department originates several projects to hold pupils' interest and to give them a chance to express themselves. Last spring our pupils arranged a brief review, beginning with Roman times, of the oldest surviving democracy, Switzerland. Caesar pupils described the Helvetians from Caesar's time until the end of Roman rule. Without too much distortion of history, upperclassmen explored Swiss mediaeval history, and showed how the Swiss have clung for almost seven hundred years to their determination to be free men. Pupils presented this review at a round table program Sunday afternoon in the lecture hall of Joslyn Memorial, Omaha's fine art museum.

"A year or so ago a Cicero boy who intended to study law translated the case of a will in Egypt under a Roman governor of about 100 A.D., and presented it to a university class in business law and to a men's luncheon club.

"Here are a few subjects which I consider worthy of development into projects: (1) A special study of words of Latin derivation in Readers' Digest lists; (2) a study of a recent book on semantics—such as I. J. Lee's *Language Habits in Human Affairs* (Harper, 1941); (3) a cooperative study, for American history and Latin students, on the speeches of Winthrop, Hamilton, Madison, and John Jay, for example, in the *Federalist*, to show what their understanding was of the Greek and Roman political ideas which they mention, and how these ideas influenced the shaping of our Constitution; (4) a study of books on Roman military medicine, for material on early war medicine and first aid.

"The Latin teacher of today must keep Latin before people's attention. This is a day of publicity and advertisement. Find an unusual angle, and then seek newspaper or radio publicity. Make it an objective task. (Of course it helps to know a few broadcasters and editors!) Above all, see to it that class projects are not WPA-made jobs; they ought to be useful and valuable to the student, and to give him a sense of real accomplishment."



WE EVALUATED OUR OBJECTIVES

By IRMA ANSCHUTZ
Bay City (Michigan) Junior College

DO EVOLVING EMPHASES in education justify the elimination of some of the older curriculum offerings on the ground that they do not contribute so richly to the education of youth as various suggested substitutions? Have the materials and methods of teaching in these older fields kept pace with recent educational trends?

These were probably the most important considerations confronting the Michigan Latin Committee when it began its work some four years ago. The Department of Public Instruction had initiated the Michigan Curriculum Study, an exhaustive inquiry into the nature of school experiences valuable at the various educational levels. The Classical Conference of the Michigan Schoolmasters Club sponsored the Committee, when in the late spring of 1937 its chairman, Professor James E. Dunlap, of the University of Michigan, appointed four persons as the nucleus of the group. During the following year a representative and an alternate were added by election from each of the eight regions of the Michigan Education Association. The assignment given the Committee was to study the position of Latin in relation to the Curriculum Study.

Obviously, the Committee first needed to become familiar with the objectives

of education accepted by the leaders of the Michigan Curriculum Study. It would be more accurate to speak of the *statement* of objectives, since there seems to be little disagreement among careful thinkers about the results education seeks to accomplish. The Curriculum Study had adopted the statement which had been recently issued by the Educational Policies Commission of the National Education Association in its publication, *The Purposes of Education in American Democracy*. The areas in which the child should be trained are there listed as (1) "Self-Realization," (2) "Human Relationship," (3) "Civic Responsibility," and (4) "Economic Efficiency." There was nothing in this classification which conflicted with the Committee's philosophy. Agreement was general that education must aim to develop to a maximum each child's potentialities. These abilities should be given social and humanitarian direction, out of consideration for the individual's happiness and concern about his will to contribute to the welfare of his kind. Whether consciously or unconsciously, society has always brought youth into contact with the governmental system of the day. Constantly, too, there has existed the necessity that the individual be able to do some work useful enough to his contemporaries to insure his economic independence. More minute points in pedagogical philosophy seemed capable of inclusion in this broad conception. The members of the Committee felt their work could be carried on more effectively if they used the same statement of philosophy that the Curriculum Study had accepted. Valuable time would not be lost in theorizing, and the statement would serve as a rallying and harmonizing force.

The Committee decided to publicize these objectives to the Latin teachers of Michigan and to collect from them reports on ways in which they were furthering their pupils' progress in each of the areas. It was desired, of course, not only to spur teachers to plan new methods of achieving such purposes, but also to show that many alert teachers had always been stressing those objectives. The Committee hoped that information would be received about such basic matters as choice and organization of materials as well as about instructional methods and interest provoking devices. Teachers were approached at the annual meetings of the Michigan Schoolmasters Club and The Michigan Education Association. It was felt that the most professionally minded teachers would be reached at these conferences, and the Committee had no funds to finance an appeal by mail. Each teacher was invited to send his representative on the Committee a short, preliminary statement of the work he was carrying on and to follow this, at the conclusion of the work, with

a full report giving objectives, details of procedure and an evaluation of results.

A compilation of the material submitted was made at the close of each of two successive years and published, in mimeograph form, as *The Activities of Latin Teachers in Connection With The Michigan Curriculum Study*. More general items were listed in a division by themselves and included a first-year Latin book differentiated for teaching two levels of ability within the same class, a plan for a Latin course for pupils who are not going to study the language for more than a year, and a study and evaluation of the teaching techniques used by Michigan Latin teachers. A short item descriptive of each of the other activities submitted was listed under that one of the four objectives which the activity primarily promoted. Most of the items contributed to two and even three objectives; each such entry was starred once or twice, according to the number of extra purposes which it furthered, and was referred to again by number under the proper heading. The second, more complete, compilation showed eighty items which classified mainly under "Self-Realization," twenty-one under "Human Relationship," and fifteen under "Civic Responsibility." If all the entries are counted which contributed in more than one area, there were a hundred and nine under "Self-Realization," sixty-two under "Human Relationship," and sixty-seven under



VERSE-WRITING CONTEST

THE CLASSICAL OUTLOOK will this year conduct another Verse-Writing Contest for high school and college students. Any high school or college student may enter the contest provided he is *this year* studying Latin, Greek, or classical civilization under a teacher who is a member of the American Classical League. Certificates of honorable mention will be awarded to the writers of all verses chosen for publication. Manuscripts must bear the name of the student, of his high school or college, and of his teacher of Latin or Greek. The verse may be in English, Latin, or Greek; the theme must be drawn from classical literature or mythology, or classical antiquity, in the broadest sense of the term. The poems must be entirely original—not translations of passages from ancient authors. No manuscripts will be returned; and the winning verses are to become the property of the American Classical League. The decision of the Editorial Board of THE CLASSICAL OUTLOOK shall be final. Announcement of the results will be made in the May, 1943, issue. Manuscripts will be received at any time up to March 15, 1943.

"Civic Responsibility." Latin cannot be classed as vocational in the same sense as subjects like printing, agriculture, or stenography; consequently, no attempt was made to list specific items under "Economic Efficiency." Instead, a paragraph was formulated to call attention to the greater economic efficiency and adaptability of a person trained to think accurately, to comprehend written and spoken language, to express himself clearly, to appreciate the aesthetic, to be socially conscious, and to judge the present dispassionately because of the perspective created by the past.

It is tempting to comment upon the fact that the preponderance of material received classified in the area of "Self-Realization." That may have been pure chance, or it may suggest that Latin teachers ought to devote more attention to the other areas. Since, however, the high achievement of the classically trained in the social and civic areas has always been notable, the speculation may be ventured that such competence is merely a corollary of the right kind of "Self-Realization." The preference, if it be such, of Latin teachers for that area may also be supported by the fact that the leaders of the armed forces are today searching for ability in thought, comprehension, and expression. Few specific subject requirements have been set up, but schools are asked to teach their graduates to think exactly and to express ideas intelligibly. The Educational Policies Commission included these abilities under "Self-Realization." Integrity of the individual, furthermore, would seem to be a crying need in the world today. Recent investigations have shown the character superiority of the more gifted pupils. Granted that not many pupils can be rated as gifted, yet teachers know from experience that the development of any child's gifts to the fullest possible extent makes him a finer person. More desirable character traits appear, once the child has found what he is good for and has begun to utilize his talents. Whatever the Latin teacher does to advance the pupil's self-development may be a long step in the direction of sending out into the world a man or woman whose moral uprightness will be an asset to society.

A second phase of the Committee's work was suggested by Dr. Robert L. Koopman, Assistant Superintendent of Public Instruction, and in charge of the Michigan Curriculum Study as it relates to secondary schools. This was the preparation of a series of short articles about Latin in connection with subjects now prominent in educational thought. Papers dealing with "The Philosophy of the Latin Teacher," "The Relation of Latin to the Improvement of the Mental Processes," "The Socialization of Latin," "The Role of the Latin

Teacher in General Education," and "The Individualization of Latin Instruction" have been completed; a sixth, discussing the possibilities of correlating Latin with the learner's other educational experiences, is in progress. Each article was written by a small sub-committee, criticized by the whole committee, and then revised. This writing has been of great value in focusing the attention of the members of the Committee upon present educational concepts and in clarifying the relationship between these ideas and the work of the Latin teacher. Since all of this material has been widely distributed to Latin

in which Committee members teach. Most of the meetings have been held in a room made available by the Department of Public Instruction. Committee members have paid their own traveling expenses.

In spite of some problems, the maintenance within each state of a standing "Latin Committee" might well be recommended. There is no dearth of subjects which such a committee might profitably consider. Furthermore, in any situation calling for immediate action by authorized representatives of humanistic education, it would be invaluable to have an organization ready to function.



VOCABULARY SUITABILITY OF THE ARGONAUTS AS PRE-CAESAR READING MATERIAL

By STEWART IRWIN GAY
Monticello (New York) High School

VARIOUS OPINIONS have been expressed as to whether *The Argonauts* constitutes especially suitable material to use as pre-Caesar reading. The recommendations of *The Report of the Classical Investigation*, together with the criteria set up by the *Report* and the list of topics which the reading content should include, certainly contain no expression of objection to *The Argonauts*. Indeed, this story is one of many suggested for reading for the third semester. However, one of the investigators, Mason D. Gray, in his book, *The Teaching of Latin*, published somewhat later (1929), strongly objected to *The Argonauts* because, in his opinion, it focuses too much time on Greek stories at the sacrifice of the Roman element. He also stated that he thought that most pupils find *The Argonauts* "dull." Nevertheless, Gray must have realized that his opinions were not generally held, for he placed the story in his second-year textbook (*Latin for Today*, Ginn, 1934). The New York State *Syllabus in Ancient Languages*, in setting up the content for the third term, both prescribes and then suggests (for schools that do not wish to follow the prescription) a reading of *The Argonauts*. L. Antoinette Johnson, in a review in *The Classical Weekly* (April 16, 1928, p. 174), terms *The Argonauts* enjoyable reading for second-year pupils, and Dorrance S. White, in an article in *The Classical Journal* (May 1932, p. 572) finds the story stimulating and an excellent medium for instruction in the simpler uses of the subjunctive. One of Gray's charges was that the *Fabulae Faciles*, of which *The Argonauts* constitutes a portion, had been prepared chiefly for systematic illustration of grammatical principles.

A "MORALE" SONG

Translated by LILLIAN CORRIGAN
Hunter College High School

(Note: This is a translation of "It Isn't Any Trouble Just to S-M-I-L-E." It can be sung to the tune of "The Battle Hymn of the Republic.")

Non est res difficillima
R-I-D-E-R-E! (Spell out.)
Non est res difficillima
R-I-D-E-R-E!
In malis aut periculo
Ridere est auxilio,
R-I-D-E-R-E!

Chorus:
Glori(a) allelujah!
Glori(a) allelujah!
Glori(a) allelujah!
R-I-D-E-R-E!

teachers of the state, it is hoped that many others have experienced something of the same benefits.

While Latin teachers have become better acquainted with the ideas and attitudes of leaders in education and of teachers of other subjects, the latter have also become more aware of the Latin teachers' point of view and of the contributions Latin makes to the accomplishment of mutually accepted purposes. The Committee has, of course, been handicapped by the impossibility of frequent meetings and the consequent necessity of carrying on too much of its activity by mail; it has not been practicable to have more than two meetings a year, and not all members have been able to attend because of distance involved. When the Committee began its work, it had no financial support. Michigan teachers later made voluntary contributions at various professional meetings, which contributions have defrayed postage and part of the cost of multigraphing materials; further help with the latter has been given by cities

In the midst of these contradictory opinions, *The Argonauts* has continued to be used by large numbers of teachers and with considerable success. Perhaps, if questioned, we could not state particular reasons for the success because, so far as I know, there have not been scientific studies published which attempt to evaluate the suitability of *The Argonauts* as pre-Caesar reading.

We now know that it is possible to analyze scientifically the difficulty of passages of language, at least as far as vocabulary and constructions are concerned. W. L. Carr published two articles (Classical Journal, February, 1934; Classical Outlook, May, 1939) on vocabulary burden and vocabulary density. Carr's theory is that, other things being equal, the reading difficulty of a passage in any language can be measured quite accurately by its vocabulary burden. He defines vocabulary burden as the proportion of unfamiliar words to the running words in the passage. We should probably note here that this theory has been challenged by Mark E. Hutchinson who writes (The Classical Weekly, December 3, 1934) of a limited experiment which showed little correlation between frequency and difficulty of vocabulary. Carr uses also the term vocabulary density, which he defines as the proportion of different running words in the passage. To use his illustration, if a passage contains 1000 running words, but only 200 different words, the density of vocabulary is 1:5. If, of the 200 different words, 100 are familiar to the reader and the other hundred unfamiliar, the burden is 1:10.

Thus we can determine, in an objective manner, the vocabulary burden and vocabulary density of *The Argonauts* and, in at least one phase of the discussion, have more than personal opinion as evidence.

In my vocabulary study of *The Argonauts* I used the new vocabulary lists issued by the State Education Department of New York State in 1939. These lists set up a total requirement in vocabulary for high school Latin and break it up into the four separate years. No division is made into semesters. Of course, in making a study of this kind, we must readily admit that any individual student may be familiar with words which are not on the list for the years that he has studied Latin. Also, unfortunately, there is no guarantee that he has become familiar with all the words that he is supposed to have learned. Any such study as this also assumes for the purpose of determining burden that, after a word has been once met in context, it is familiar. This is not always the case and, for that reason, I included a study of the number of occurrences of each word.

There are in *The Argonauts* 2822 run-

ning words and 707 different words. Thus the density for this passage may be stated as 1:4. With it may be roughly compared Caesar's *Gallic War*, I, 1-29, for which Carr reported 4053 running words, 971 different words, and a vocabulary density of 1:4. For a really valid comparison the number of running words should be the same in the two passages being compared, but it is obvious that the vocabulary density of *The Argonauts* is not much less than the unit of Caesar's *Gallic War* for the reading of which *The Argonauts* is supposed to prepare the pupils. The 707 different words in *The Argonauts* are distributed as follows, according to the New York State word list:

Latin I	243
Latin II	148
Latin III	58
Latin IV	72
Not required	148
Proper names	38

Total 707

Thus 243 of the 707 words are supposedly familiar to the beginning second-year pupil as he starts reading *The Argonauts*. Since 464 words of the 707 are unfamiliar, the vocabulary burden is 1:6.08, that is, one word in six on the average is unfamiliar. That is a tremendous vocabulary burden.

The New York State word list requires 416 words in the first year of Latin. *The Argonauts* includes 243 of these and uses 89 of them five or more times. This would appear to furnish a fairly good review of first-year vocabulary. The word list requires 364 words in the second year. *The Argonauts* includes 148 of these and uses 28 of them five or more times. This could be improved upon, but is a reasonably good start considering the time involved (usually five or six weeks).

Of the 707 different words in *The Argonauts*, 391 are required in Latin I or Latin II. On the other hand, 278 are third- or fourth-year words, or words not required at all. Even when we subtract the 38 proper names from the total, we have 278 out of 670 (41%) which do not contribute to fulfilling the vocabulary requirements of the first two years' work, but do impose a seemingly unreasonable vocabulary burden.

It would appear, then, that the vocabulary weakness of *The Argonauts* as pre-Caesar reading lies in the tremendous burden caused by the fact that 41% of the different words (exclusive of proper names) are not first- or second-year words.

Many of us will be astonished at the findings of this piece of research. Our students may not have seemed to find *The Argonauts* difficult. This may be due to several factors. Perhaps our first-

year students ordinarily become familiar with many more words than are included on the first-year list. Then, too, the burden is considerably lightened in modern textbooks by the use of footnotes. Also, we must remember that there are other factors (e. g. constructions) which have not been scientifically investigated.

However, if we accept Carr's theory, we must admit that the vocabulary burden of *The Argonauts* has been proved to be too high to justify the use of this material as pre-Caesar reading. Until such time as suitable material with a lesser vocabulary burden becomes available for general use, the teacher who uses *The Argonauts* can be aided by a realization of the vocabulary situation and can form some intelligent system of helping to ease that burden.



THE MINISTRY OF GREEK IN PREACHING

By Rev. RAYMOND A. WASER
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(Note: This paper was read at the twenty-fourth annual meeting of the American Classical League, June 30, 1942, in Denver.)

THERE IS NO more damaging word in this strange twentieth century than the word "practical." Institutions of learning have gone "practical" in the last twenty-five years and as a result have been eminently successful in sending forth a horde of practical morons. Even the church has been building on this sand of illusion. I was once interviewed for a church in a town with a large percentage of college graduates within the city limits. Every member of the committee was a college graduate. They said to me, "We want a sensible, hard-headed, practical man. Here are the qualifications. Do you belong to a business men's luncheon club? What is your golf score? How is your bridge, and do you play tennis? Can you meet men on their own level? Can you dance?" I said to them, "I can do all those things, but you don't want a Christian minister. You want a two-by-four heathen wrapped up in cellophane."

Funny, this business of being practical. No century has exalted what it calls "the practical" above all other things as has our century. Yet I see nothing practical about anything that is going on in the world about me. In a day when we hear so much about total this and total that, perhaps the wisest comment the church of Jesus could make on the modern scene is "total depravity." Certainly it cannot speak of what is happening as total wisdom, total reason, or total love.

John Stuart Mill was convinced that when all people could read and write the

Millennium would be but a block away. Today modern education has pretty well accomplished this. But *what* do people read? You can't build the Millennium or a world culture worthy of the name by perusing the front pink page of the local "yellow" journal, or last month's issue of the Reader's Digest, or the diaries of newspaper correspondents on the Chinese or Libyan fronts. To base education solely on what are called practical things, such as engineering, or chemistry, or mere reading ability does not mean world betterment and an understanding of life — even the Nazis are good engineers.

It has been said that "the chief treasure in the Greek language is the New Testament," most widely read and most highly valued of books in this tongue—at least by Christians. The New Testament is a group of books which has shaped very largely the thinking of the Western world. I am convinced that it will continue so to do — at least in the immediate centuries. For a Christian minister not to have a fluent reading vocabulary and a scholarly understanding of the Greek language and thought of these books is to me coming pretty close to blasphemy. I know this is strong language but I am dealing with a strong conviction. For a Christian minister whose life work it is to deal with the heralding of Christian truth to be content with a translation of that truth which was made in the year 1611, and which, in spite of the beauty of the King's English, contains a mass of dross, error, and prejudice, is to me to be thoroughly slipshod in one's calling. A lot of water has gone under the bridge. For example, today we have access to a treasury of manuscripts and versions unknown and undreamed of in the days of King James, and a science of textual criticism indispensable to an understanding of New Testament Greek. Further, many words in the 1611 edition are now obsolete and over two hundred of them have changed their meaning during the past three hundred years; witness: *carriage, comfort, common, conversation, damnation, mortify, malice, prevent*. Sometimes the change of meaning is of very serious consequences. The Greek word translated "damn" in the King James Version means "to judge" or sometimes "to judge adversely." Here Greek and the King's English agree. But today the word has come to mean something far more horrible than someone's displeasure. It smacks of ultimate doom with the fiends of Satan. Most religious words in our language become toned down through the centuries, but this one went the other way. The Greek word does contain a little hope. Therefore, if I ever have to be damned, I hope it will be done by a clergyman with a knowledge of Greek.

It has been stated that "the Constitu-

tion is what the judges say it is." The King James Version, translated in 1611, is what a group of Elizabethan scholars say it is. This goes for even Moffatt, Goodspeed, and Weymouth, although I recommend the latter to you strongly. To a Christian minister the best translation is but an imitation of the beauty, clarity, and peculiar power of the Greek language. It is always an interpretation received second-hand. And when the minister adds his interpretation of the English interpretation in either the King James or Moffatt versions, the congregation receives an interpretation of the Greek scriptures third-hand. Thus the congregation is twice removed from the original utterance. Why, it almost makes Biblical truth gossip! Gossip starts out with an utterance at an original source. It passes through the first person receiving it and in passing is changed; the changed utterance then passes through a second person, and in passing, is changed, and so on till the tenth person is reached and the utterance now is the very opposite of the utterance at the original source. "Ye shall know the truth and the truth shall make you free." There is no better place for the minister to find that truth than at its original source in the language of the Greek tongue.

Again, it has been intimated that the thoughts of Jesus could not have been properly expressed if they had not "found Greek words." Let me illustrate. I want to take two words in Greek which have opened for me windows in the sky. One concerns the nature of the Christian minister, the other the burden of his message. We speak of a man as called to preach. A minister is most often called a preacher. Yet I have never liked the word. There's something Pharisaic about it. It sounds like a polite word for scolding. It has given rise to a common aphorism, "Don't start preaching at me." People just don't like being preached at, preached to, and preached about. I have often cried with Thoreau, "Good Lord, deliver me from the tax-collectors and the preachers." During my first year of study in New Testament Greek I made a discovery, and like Peary at the North Pole I planted my flag there, and the year was 1930. I found that the Greek word which every translator from King James' scholars to Moffatt has translated as "preaching" is *kerysson*. It means "heralding." The Christian minister is a herald. First it is John, the Baptist, *kerysson*, heralding the kingdom; then it is Jesus who came *kerysson*, beginning to herald God's kingdom. And when our Lord sent forth His disciples into the world he said, "as ye go, *keryssete*, herald." What a glad, glorious, triumphant word it is! You can't scold when you herald. You can't proclaim little themes and petty sermons when you herald. A herald always has

something important to proclaim—something dramatically close to the eternal issues of life and death. He is engaged in the King's business. He is no trafficker in small change and ecclesiastical trifles.

Now, this may seem a small matter to you, but to me it has given the very atmosphere of my work in the pulpit. There I seek by every movement, gesture, word, and tone to be the herald, to create the dramatic atmosphere of expectancy, and in the words of Jeremiah to "Blow ye the trumpet in the land, blow ye the trumpet in Tekoa," and this because I am in the service of the King who is above every king, in the service of the Throne which is above every throne. And what I found to be true of the word "preaching" in the Greek led me to the word translated "gospel." Once that word had color and fire, but today it is like the ashes of yesterday's shrine. I found that it meant "good tidings." A Christian minister is a herald of good tidings. From my study of Greek words in the New Testament has come much of the little freshness, vitality, color, and power that I might claim as a minister of our Lord in the pulpit and out of it.

Let me share a second ministry of Greek to my work in the Christian fellowship. We are told that the burden of the Christian faith is love. The two great commandments are love of God and love of neighbor. Unless it is the word "practical," I believe there is no other word more misunderstood than this word "love." In the face of intricate and difficult world problems, the pulpit has said, "All we need to do is to love one another," and immediately the congregation sees a picture of two people holding hands and walking in the moonlight. Yet it is a word with a thousand faces. We speak of the love of Orlando for Rosalind, the love of Shelley for Keats, the love of music, the love of Jane Addams for the underdog, the love of country, the love of enemies, the love of nature, the love of God. It is the most confusing of words, and is so often linked with mere mushing and gushing. It is a word of many colors, and like Joseph's coat of many colors can lead us to the gates of heaven or to the fearsome pit.

Now, the Greeks had a word for it. In fact, they had three words for it. The first was *eros*, the second *philia*, the third *agape*. It is not for me—nay, it would be improper for me—to go into a definition of these words before such an audience. Let me point out, however, some facts from these Greek words that have helped give body and content to my message. *Eros* does not appear in the New Testament. *Philia* appears but a few times. *Agape* appears many times, and is the word used in such passages as "Love your enemies," "Thou shalt

love the Lord thy God," and in the great passage on love in I Corinthians 13. The essence of *agape* in the New Testament is that of good will toward an object, apart from natural and spontaneous affection (*philia*) or physical attraction (*eros*), because of the inherent worth of the object in the sight of God, Christ, or man. I repeat, my little knowledge of Greek has given me an insight into the meaning of "love" as used in the New Testament, which is considered to be the essence of the Christian revelation and thus the burden of the good tidings of the church in Christendom. No longer is it associated with moonlight and roses, but with an act of the will. It is indeed a spiritual affection which follows the direction of the will, and which, therefore, can be commanded as a duty — unlike to that so-called feeling of love which is instinctive, mutual, and unreasoning.

I hope I have given you an inkling of the ministry of Greek in what men call preaching — at least an inkling as to what it means to one minister who would seek to be a workman unashamed of his calling in the church. The study of Greek helps give a man a sense of integrity in all that he says. It teaches him to go to sources not only in Biblical study but in every other area of life and experience. It helps him to go beyond tradition, creed, and ecclesiasticism to one of the great fountains of Christian inspiration and faith — the living and bare word of the New Testament.

I cannot help closing with a story. It, too, is a happy part of the contribution of Greek to my ministry. For some unknown reason I was awarded the prize in Greek on graduating from the seminary. Three weeks previously our first child had been born. With graduation behind me and the child tucked in bed, I went to see the doctor. I said, "Well, Dr. Standish, how much do I owe you for the baby?" He said, "Well, give me fifty dollars and we'll call it square." Pulling the check out of my pocket and handing it to him, I said, "Dr. Standish, you win the Greek prize."



THE SIBYLLINE BOOKS IN THE EARLY REPUBLIC

By EVA MATTHEWS SANFORD
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THE PROPHECIC VOICES of the Sibyls, early associated by the Greeks with Apollo's oracular functions, personified and individualized by the cataloguing instincts of Hellenistic scholars, echoed through the ancient world from Persia to the Tuscan Sea, unchecked by boundaries of race, language, or religion. Their potency was not confined to the pagan age that gave

them birth, for the Jewish Sibylline oracles, with Vergil's fourth eclogue, won them adoption into the Christian canon of Messianic prophecy. The Sibyls live for us in Vergil's description, "*maiorque videri, nec mortale sonans*" (Aen. 6.49-50), in the great catalogue of Sibyls that the Christian Lactantius borrowed from the Roman Varro, and above all in the majestic lineaments of Michelangelo's portraits. While collections of Sibylline oracles were commonly made in the Greek cities, "Sibylline Books" as a fixed corpus, with official status, a distinct priesthood, and a set procedure for their consultation, were found only in Rome. For it was a peculiarly Roman belief that the *vis* and *numen* of the gods were made known to mortals through prodigies which could be analyzed and expiated in the light of the precise circumstances under which they occurred, thus providing means for restoring favorable relations with the gods. It was characteristic of Roman religion that this procurement of omens was a function of the state. Hence Cicero looked on the Sibylline Books as an important element in Roman religion, by no means to be scorned (*De Nat. Deorum* 3, 2, 5), although in his own day they were grossly abused by politicians.

The modern student who reads how the consultation of these books was used to free the people from panic, by ritual expiation of the prodigies that portended unimaginable ills, feels his mind, like Livy's (43, 13, 1-2) "become unaccountably antique" and ceases to question the value of these ancient rites. It is with something of a shock, therefore, that one finds many authorities condemning the Sibylline Books as a superfluous, and even a harmful element in Roman religion, "the wooden horse of the new Troy," which subordinated the true Roman *numina* to meaningless alien cults. Yet in proportion as we recognize the impact on Roman culture of the various peoples who lived or traded in central Italy, we must realize also that the religion of Numa, however admirable in itself, could not continue to be a living force for the Roman people as a whole, if it remained unchanged in a changing world. The great task of building the Roman race, through knowledge gained in disaster, required recurrent extension of cult and ritual.

The significant element in the obscure tales of the introduction of the Sibylline Books is the role played by the Tarquins, who had active relations with Cumae, and who introduced into Roman religion numerous elements suited to the new power of the city and to its widened economic sphere. The cult of Diana on the Aventine, attributed to Servius Tullius, had a twofold significance in the religious policy of the kings. It was

housed in a structure built with the aid of neighboring cities, to serve as "the common temple of the Latins," and it marked the annexation to the city proper of the workingmen's district in which it was situated. The cult of Minerva, probably introduced during the same period, served the plebeian craftsmen of the city. The policies indicated by these and other innovations of the late regal period culminated in the Tarquinian foundation of the great temple of the Capitoline Triad. This typified the unity of the state, patricians and plebeians, descendants of the old Roman stock and recent settlers, as it united Jupiter, the great god of Latium, with Juno, the female principle personified, and Minerva, the goddess of the arts by which the city lived. Recognition of the importance of this symbol of unity, and of the grandeur of the temple itself, made its completion the first great public work of the republican government, despite the patrician reaction against the Etruscan regime in general. Thus the temple survived to become, in Cicero's phrase, "the citadel of all nations;" in the meantime, its dedication by the consul Horatius assured the people that the religious policy of the kings had not been completely abandoned.

The Sibylline Books were deposited in this temple. The first known case of their consultation served the interests of the city *plebs*, now deprived of the royal interest in industry and commerce that had furnished them employment for so long and had attracted so many of them to Rome. The famine of 496, when a counter-revolution was still possible, threatened the existence of the new state, at a time when the Volscian inroads cut off neighboring sources of grain. Famine, pestilence, and certain specific portents were to be the regular occasions for Sibylline consultations thereafter. In this instance the *duumvirs* recommended the establishment of the cult of Ceres, Liber and Libera, whose temple on the Aventine soon became the center of plebeian organization. Here was a definite recognition of the families which had to buy their food instead of raising it, the city population for whom, in years of scarcity, grain must be imported from Campania, Etruria, or Sicily. Before the middle of the century, the *cura annonae* was assigned to the plebeian aediles of the temple of Ceres. The new Ceres cult was thus no mere duplication of the old, and no artificial substitute for it, but a concession to the needs of a proletariat unknown to the religion of Numa. The patrician *duumvirs* succeeded, by this Sibylline procurement, in preventing grain riots and restoring public confidence; unintentionally they also furnished a focus for the plebeian "state within a state." The property of those who violated the tri-

bunes' sacrosanctity was confiscated to the Ceres triad, and in 449 it was decreed that *senatus consulta* should be deposited with the aediles in the temple of Ceres.

The worship of Neptune, patron of the sea-borne grain-trade, was also authorized at this time, and clearly as a part of the same policy, furnishing a sort of marine insurance. It is rather curious that Carter considered this the only new cult which added a vital principle to Roman worship. Yet Neptune belonged, like the Ceres triad, to the list of divinities introduced in the interest of the non-agricultural population of the city. A temple to Mercury, patron of business enterprise, was also dedicated in 495. Livy says nothing of Sibylline authority in this case, but gives a vivid account (2, 27, 5-7) of how the consuls quarreled over the dedication, and how the senate, unwilling to alienate either claimant to the honor, left the decision to the people, who had the impudence to choose a mere centurion. Thus the plebeians were well started on the road to full participation in the state religion, with three new cults added to those introduced in the regal period. Of these one was certainly, and the others probably, introduced by recommendation of the Sibylline college. No other deity was formally added until 293, when Rome was once more in direct and fruitful contact with external influences, and the cult of Aesculapius, so popular in the Hellenistic world, was a natural remedy for dire pestilence. Incidentally, it illustrates the shrewdness of the decemvirs, who read into the ancient oracles a reference to a god little known at the time of their supposed composition.

During the intervening two centuries, however, the books were consulted from time to time to determine the right means of expiating famine, pestilence, and other serious prodigies, sometimes as a last resort when other means of regaining the favor of the gods and restoring public confidence had failed. Sometimes the college recommended a *supplicatio*, which is now recognized as a Roman rite, and one often ordered by the pontiffs as well. Livy's description (3, 7, 7-8) of the *supplicatio* of 461, which he does not attribute to Sibylline decree, reminds us how uninhibited even ancient Romans could be in their emotional response to a crisis. His picture of the Roman matrons flinging themselves down on the floors of the shrines, their long hair sweeping the pavement as they implored the gods for relief, suggests that not all the excesses of later days were due to demoralizing Greek influence. The capacity of the Roman mind for superstitious hysteria appears vividly in the long lists of prodigies observed in any time of public alarm, hence both Sibylline and pontifical remedies for the disasters heralded by the prodigies served

as a needed safety valve. On the other hand, the existence of official books, and the scrupulous routine observed in their secret consultation by an organized priesthood, helped to check the unauthorized practices proposed by charlatans. During the epidemic of 427 the aediles were charged with seeing that no such alien and dangerous rites were performed, but only those sponsored by Roman tradition, that is, by pontifical or Sibylline authority. The pestilence of 399 led the duumvirs to recommend a *lectisternium*, a rite substantially new to Rome, though apparently not without local precedent. Banquet couches were spread for designated gods during an eight-day festival, while every house-door stood open, and friends and strangers alike shared in the general hospitality that sought to avert divine displeasure (Livy, 5, 13, 6-8). This rite was repeated from time to time, and the gods honored were always those of alien origin until the great *lectisternium* of 217, when couches were spread for certain of the native deities also. But by this time the old *numina* and the new gods were merged in the general Hellenistic pattern of divinity. The *lectisternium* has been censured as an un-Roman practice, a major instance of the subversive influence of the Sibylline Books, yet does it not also appeal to the modern mind as an effective means of strengthening public morale by its emphasis on the unity of all classes, and of men and gods, in the face of a common danger?

Space does not permit consideration of the religious policies of Camillus, which illustrate admirably the interweaving of Greek, Etruscan, and Italic elements into a homogeneous fabric to suit the varied needs of a complex state. In the next generation, during the political agitation which resulted in the Sexto-Licinian Laws, the Sibylline college was increased from two to ten members, with the provision that half these decemvirs were to be plebeians. It seems appropriate that this was the first priestly college open to plebeians, and that this privilege was so soon followed by their attainment of the long sought consulship. At the close of the century the sound record of plebeian decemvirs was cited as a major argument in favor of the Ogulnian Law, by which all priesthoods were opened to the plebeians. The later career of Quintus Ogulnius who, with his brother, devoted his tribunate in 300 B.C. to the passage of this law against the determined opposition of conservative patricians, furnished the best possible proof of the value of plebeian statesmen in the religious life of Rome.

From 495 to 300 B.C. the Sibylline Books helped to bridge the gap between the two divisions of the Roman people; they were a valuable instrument of public morale when a crisis manifested itself in famine, pestilence, or reports of pro-

digies, and more than once they served to increase public confidence in the continued favor of the Roman Fate. The history of Sibylline consultations affords more illustrations than this short sketch can mention of the genius which gave a characteristic Roman stamp to elements borrowed from other peoples. The strength of Rome depended not only on her ancient customs and her men, but also on the remaking of customs and men to meet the challenge of their widening influence over Italy and the Mediterranean world. Whatever the origins of these changes, the product was Roman. Roman religion would have been un-Roman indeed if the religion of Numa had remained unchanged. Worse yet, it would have become a sterile formalism, offering far more opportunity than it did for such scandals as the Bacchic orgies of the early second century.

The Sibylline Books aided the men, famous and anonymous alike, who guided the destinies of the city through the early Republic; their later abuse by ambitious individuals is a distinct and somewhat irrelevant phase of their history. They were not at variance with the Roman genius, but in harmony with it. The men who acted as custodians of the Sibylline Books during the early Republic would have felt their efforts justified by the statement of Dionysius of Halicarnassus (2, 19, 2-3) that, despite the degeneration of morals in his own day, and the influx into Rome of countless nations with a wide diversity of cults, the city had kept its native religion uncontaminated. For, he said, those rites which were introduced from abroad in accordance with the oracles were celebrated in accordance with Rome's own traditions.



AN EDUCATOR SPEAKS

I BELIEVE we should give credit for one year of study of a foreign language and by so doing invite a great many students to explore their interests in this field. A great many prospective students pass up Latin or other foreign language because of their reluctance to commit themselves to two years of it. I am of the opinion, too, that the contribution to the English language is accomplished more in the first year than in any successive year.

I believe that some foreign language, probably Latin, should be begun in the seventh grade as an elective offering to students of superior ability, and taken in addition to the minimum or normal program for all students. The more I have thought of this in recent years, the more I have felt that it was sound and desirable that the able students begin their study of a foreign language in the seventh grade.

—Harl R. Douglass
Director, College of Education,
University of Colorado

BOOK NOTES

Note—Books reviewed here are not sold by the American Classical League. Persons interested in them should communicate directly with the publishers. Only books already published, and only books which have been sent in specifically for review, are mentioned in this department.

Marionettes Teach Them. By Sister Marie Anthony Haberl, S. L. Denver, Colorado, 1939. Pp. 35. 50c. from the author, at St. Mary's Academy, Denver, Colo.

The educational value of marionettes and puppets is by now generally admitted. Many teachers of Latin collaborate with teachers of speech, English, fine arts, and manual training to produce at least one performance of puppet plays in Latin each year. Many more would certainly do so if they realized how easy, inexpensive, and instructive such a cooperative activity can be. To all teachers interested, this attractive pamphlet is most heartily recommended. It is well printed, and is profusely illustrated, in many cases with sprightly (and informative) sketches by the author. It includes sections on the educational value of marionettes, how to plan a playlet, how to make puppets of various sorts, costuming, staging, lighting. Programs of playlets given in the author's school are included — among them three prepared by young students of Latin. In a letter to the reviewer, Sister Marie Anthony offers to answer any questions which teachers of Latin may have with reference to marionette projects in their own field. —L.B.L.

Studies in the Arts and Architecture. By Carl W. Blegen and Others. Philadelphia: University of Pennsylvania Press, 1941. Pp. 113. \$1.25.

Among these studies presented at the Bicentennial Conference of the University of Pennsylvania, the classicist will find four of particular interest. In "Preclassical Greece," Dr. Blegen presents with admirable concentration and clarity, and with his customary modesty, a survey of the major findings of modern archaeology with reference to the prehistoric civilizations of Greece and the islands. With caution, but with conviction, he sets forth his view of the vexed problem of racial identities; and he emphasizes the need of systematic, scientific exploration in Greece, "province by province," to settle this and other problems. In "The Vision of Ancient Life," Rhys Carpenter points out that "the untouchable classical tradition," the idea of the impeccability of Greek civilization, is an illusion. The archaeologist, he declares, destroys this illusion and brings us face to face with reality; but in so doing he restores

the vitality of Greek culture, and gives us a proper perspective. In "The Vision of Ancient Art," Charles R. Morey expresses the hope that the cataclysm of the present war may arouse us to a dispassionate survey of our world, and to a perspective which may enable us to evaluate our life and art properly, against a background of the great art of the past. In "Archaeology in the Present Day," Francis H. Taylor urges the archaeologist not to "lose all touch with the humanities," nor to spend his life in "exhaustive classifications of empty vessels," but to assume responsibility for interpreting ancient civilizations to the layman. The museum, he believes, should be an instrument of democracy, giving to all men the opportunity to study man himself, not the "ghosts of past civilizations." —L.B.L.

The Latin Key to Better English. By Archibald Hart and F. Arnold Lejeune. New York: E. P. Dutton & Co., 1942. Pp. 226. \$2.00.

The authors of this somewhat appalling little book naively remark (p. 15) that much in it will "startle or even shock" Latin scholars, and that it even "startled the authors" at first. One wonders why, then, some features of the book were ever allowed to see the light of day. Perhaps the authors and the scholars are not startled at the same things. The scholar, e.g., would consider it inexcusable to say that *neither*, *never* and *ne-penthe* show the Latin prefix *ne-* (p. 29); and that *bishop*, *genes*, *air*, and other Greek derivatives are from Latin. For some unknown reason the authors have chosen to use Skeat as their sole etymological source (p. 13), instead of the universally accepted *New English Dictionary* of Murray and others. Perhaps that explains the inclusion of *depose*, *oppose*, etc., under *ponere*, *clinare* as a purely Latin root, and *education* under *ducere*. Skeat, however, cannot be blamed for "diphthong" (p. 15), *poster-* listed as a prefix and *posterior* as an example of it (p. 30), *summus* as a prefix and *summit* as an example (p. 34), *-endum* and *-andum* as roots (p. 108), *circum* (p. 99) and *se-*, *sed-* (pp. 163-4) as roots and not prefixes, and scores of others. The section on prefixes is richest of all in errors. The important intensive use of prefixes is ignored; significant variant forms are omitted at random; essentially distinct prefixes are combined; inappropriate examples are given—e.g., *per cent*, which contains no prefix; and meanings are inadequate — e. g., if "through" and "by" are the only meanings for *per*, how can one explain the English words *permit* and *perjury*, and if *con-* (not *cum*, as the authors list it) means only "with, together with," how does one account for the meaning in "to commit a crime"? The Latin words included are chosen entirely subjectively.

Root words which should be kept carefully separated for derivative work are combined (e.g. *cadere* and *caedere*, *salus* and *sanus*, *servus* and *servare*). There is no treatment of suffixes whatsoever. The book is intended primarily, though not exclusively, as a "painless" substitute for Latin. If such a substitute is ever to be worked out (a hypothesis open to question), it can be only by someone who at least is sure of his linguistic facts.

—L.B.L.

MATERIALS

The firm of Barnes & Noble, Inc., of Fifth Ave. and 18th St., New York City, announce that they have put on sale the library of the late Charles C. Delano, many volumes of which are on classical subjects. Included in the collection are some very rare and out-of-print scholarly works. Persons interested should write directly to Barnes & Noble.



N.B. Do not send cash through the mails. If you send cash and it is lost, we cannot fill your order until the lost cash is replaced. Please send stamps, money orders or checks (with a 5c bank service charge added) made out to the American Classical League. In these times all of us are being asked to pay cash for our purchases. If you must defer payment, please pay within 30 days. In complying with these requests you will help the League and its Service Bureau immeasurably.

Please note that the new address of the Service Bureau is Vanderbilt University, Nashville, Tenn.

The Service Bureau has for sale the following material of interest to Junior Classical League chapters and Latin Clubs. Please order by number and title.

"OUR DEBT TO GREECE AND ROME"

Arrangements have again been made with publishers of the deservedly popular "Our Debt to Greece and Rome" series to offer these excellent, short books, with good bibliographies, at prices considerably below list price. They are excellent for background material in the classroom and for club programs. A copy of the complete list will be sent, upon request, to any one who has not already received one through our regular mailings. These books are new.

SONGS

103. Latin Translations of Well-known Songs Including Christmas Carols. 10c.

Canemus. Songs with music. In the second group is interesting material on ancient music. Group I, 35c.;

Group II, 70c.; \$1.00 for the two.

GAMES

Mimeographs

- 146. Games for Latin Clubs. 10c.
- 152. An Old Roman Game. 5c.
- 337. Conundrums for the Latin Club. 10c.
- 339. A Bibliography of Games in Connection with the Teaching of Latin. 5c.
- 416. A Banquet of the Gods. A guessing game. 10c.
- 433. Dominoes. A conjugation game designed to vary drill in the first year. 5c.
- 560. Amusement for Latin Pupils. A word game. 5c.

Supplement

- 8. Cross Word Puzzles and Key. 10c.

FOR THE LATIN CLUB

Mimeographs

- 157. Classical Club Programs from Eastern H. S., Baltimore, Md. 10c.
- 168. Notes on Classical Clubs in New York City. 10c.
- 189. Constitution of the Latin Club Known as the S.P.Q.R. 10c.
- 212. Two Programs for Classical Clubs Taken from the Classical Journal. 10c.
- 254. A List of Dances and Drills Suitable for Classical Programs. 10c.
- 328. "Open House" in the Latin Department. 10c.
- 338. Suggestions for Latin Club Meetings. 10c.
- 351. Supplementary Activities for Latin Clubs. 10c.
- 456. The Delphic Oracle. An evening's entertainment. 10c.
- 472. A Suggestion for Using Charades in a Latin Club. 5c.
- 519. Mottoes for Latin Clubs and Classes. 10c.
- 534. More Suggestions for Latin Clubs. 10c.
- 565. Suggestions for Latin Club Initiation. 10c.
- 577. A Classical Club Constitution in Latin. 5c.

Supplement

- 6. Programs and suggestions for Classical Clubs. 15c.

Bulletins

- XII. The Latin Club. Fifth Edition revised. Contains everything from initiation to suggested programs. 50c.
- XXIX. Devices for the Classroom and the Classical Club. 25c.
- XXX. Readings in English on Roman Civilization. Very useful for preparation of club programs. 35c.

THE GAME OF THE FAMOUS ROMANS

This game is an invaluable aid in the teaching of Roman legends and history. It contains 144 regulation size cards with

a booklet of directions for playing five variations of the game, and may be played by two to ten persons. Price, 75c.

A ROMAN BALLISTA

These detailed plans for a large working model over three feet in length are complicated and demand a well-equipped workshop. Please note this before ordering. Price, \$1.00.

LISTS

The Service Bureau will be glad to send the following lists of its material to anyone requesting them: Latin Plays, English Plays (pageants, programs, dances, etc.), Projects, Programs for Special Days, Rome and the Romans, Mythology Pictures, and Pictures on Rome and the Romans.

MODEL OF A ROMAN KITCHEN

A cardboard reproduction of a Roman model including utensils and two figures. The Roman kitchen when assembled measures approximately 17½" x 13" x 14" high. It comes in a single, flat sheet, and the various pieces are to be cut out, folded, and glued together. Simple directions for assembling and coloring certain parts (the larger surfaces are already colored) are included. Dimensions for the construction of the walls of the room in which the cut-out pieces are to be placed are given in the directions. Price, 75c.

GOVERNMENT AND VOTING

Mimeographs

- 1. A Summary of Points to be Remembered in Regard to the Government of Rome in the Time of Cicero. 10c.
- 82. A Simple Account of Legal Procedure in a Roman Court. 10c.
- 109. A Meeting of the Senate. 10c.
- 159. Social Problems in Cicero's Time. 10c.
- 220. Some Ideas Regarding Citizenship to be Found in the Four Orations against Catiline. 10c.
- 463. Elections and Voting among the Romans. 10c.
- 516. Cicero and Modern Politics. 10c.
- 531. Sentina Rei Publicae; Campaign Issues, 63 B.C. 10c.
- 548. Contracts for Third Year Latin. 10c.
- 576. A Mid-term Examination in Cicero. A test to show how the study of Cicero helps a student to be a better citizen of a democracy. 10c.

Bulletin

Bulletin XXIV. The Writing on the Wall. Election notices in Pompeii. Illustrated. 45c.

ROMAN BANQUETS

- 94. Some Suggestions on How to Give a Roman Banquet. 15c.
- 264. Ten Ancient Roman Recipes from Cato's *De Agri Cultura*. 10c.
- 325. A Bibliography for Roman Banquets. 10c.
- 352. A Roman Peasant's Dinner. 10c.

PLACE CARDS AND FAVORS FOR BANQUETS

Most Latin clubs and Junior Classical League chapters conduct Roman banquets each year. In response to repeated requests for favors and place-cards, the Service Bureau has prepared a cut-out model of a chariot and a Roman lamp. Both are printed in red, black, and gold on heavy paper and are die-cut for easy assembling. They are packed in flat sheets, with one chariot and one lamp on a sheet. Prices, 25 sheets for \$1.00, 50 sheets for \$1.75; 100 sheets for \$3.00.

THE 1943 LATIN CALENDAR

The 1943 wall calendar is 16" x 22" in size, printed on ivory paper with a matching spiral binding. As in our previous calendars, both the ancient and modern systems of numbering are used. Borders and Latin quotations are printed in color. The large, clear illustrations will make splendid addition to your picture collection. The November page of the calendar is devoted to the Junior Classical League in honor of the sixth birthday of the organization.

Because of restrictions on paper and binding materials there will be only a limited number of calendars available this year. It is advisable, therefore, that you place your order as early as possible. Price, \$1.00.

A limited number of the 1942 calendar is still available. The regular price of this is \$1.00 but anyone ordering it together with the 1943 calendar (\$1.00) may secure it for 35c, while our supply lasts.

LATIN AND GREEK CHRISTMAS CARDS

(A) The three columns of the Temple of Castor and Pollux are shown reflected in the pool of the House of the Vestal Virgins. Colors, red, green, brown, yellow, blue. The inside carries an appropriate greeting in Latin. Envelopes to match.

(B) A green pine branch with brown cones, tied with a white fillet, is shown against a red background. The custom of using green branches at Saturnalia and New Year's time inspired this card. The inside of the card carries the holiday cry, "To Saturnalia." Envelopes to match.

(C) A kneeling woman in medieval dress carries a branched candlestick. The inside of the card contains three stanzas of a medieval Christmas carol in Latin. Colors, red, black, and ivory. Envelopes to match.

Prices, any card: 10 for 60c; 25 for \$1.25; 50 for \$2.25; 100 for \$4.00
Packets of Assorted Christmas Cards Previously Published

(D) A packet of cards, with the greeting in Latin, selected from Verbum Patris, the Charioteer, the Kneeling Lady, the Pine Branch, and the Roman Lamp. Envelopes to match. Price, 10 for 60c.

(E) A packet of cards, with the greeting in Greek, selected from the Wise Men, Madonna and Child, and the Holly

Wreath. Envelopes to match. Price, 10 for 60c.

PAMPHLET

The High School's Obligation to Democracy. A report of a joint committee of the regional Classical Associations which every Latin teacher should read and place in the hands of a local school administrator. Price, 10c.

PATRIOTIC MATERIAL IN MIMEOGRAPH FORM

A. *The War and the Curriculum.* An interesting and helpful outline of material for classroom work on the possibilities of the study of Latin in the light of the war emergency. By a committee of New York City teachers. Price, 15c.

B. *Idea for a Victory Poster.* A suggestion for a poster with derivatives from *victoria* in several languages. 5c.

C. *Radio or Assembly Programs.* These fifteen minute programs were given over WNYC in New York City by different high schools under the auspices of the New York Classical Club. The patriotic theme of these programs was "Latin for America."

1. *March of the Caesars.* Caesar's campaigns compared with those of Hitler in "The March of Time" style. 15c.

2. *A Radio Program.* The derivation of significant words now in use, an appropriate selection from Vergil, the ancient basis of wedding customs, and Latin songs. 10c.

3. *Death of a Democracy.* An excellent dramatic play on the conspiracy of Catiline with its lesson for our times. 15c.

4. *A Radio Program.* An excellent comparison of President Roosevelt's oratory today with Cicero's Philippics against tyranny. 10c.

5. *Patriotism in the Roman Republic.* To the tales of Roman citizens and heroes are added Latin songs, and a short history of the Roman Republic to which we owe so much. 15c.

6. *A Radio Program.* In addition to the derivation of words in the news are Latin songs and an amusing skit based on the story of Dido and Aeneas. 10c.

7. *Blackout in Hades.* A humorous play which gives an account of the war between the Axis leaders and Pluto for control of the underworld. 15c.

RECORDS

Recordings of the above programs with an additional one, a play, "Who Killed Caesar," can be secured through the Service Bureau. Each of the eight programs, given by high school pupils, is recorded on two disks. Number four has in addition a short play on derivation, "Cabbages and Kings." The records must be played on a modern radio-phonograph, electric record player, phono-amplifier system, or any reproducer using radio tubes and a light pick-up. Recordings made by Mr. Morris Diamond.

Please order by number. There are eight sets of two records each corresponding to the mimeographed programs with the addition of the set No. 8, "Who Killed Caesar."

Bond-Base records, \$1.50 for the two records: one "shadowgraphed" needle with each record, or

Steel-Base records, which sound clearer, \$2.00 for the two records: one "shadowgraphed" needle with each record.

Extra needles, 15c. a dozen.

POSTERS

New posters (19"x25")

Large wall posters created by the Service Bureau to meet the ever-increasing demand for display material. They are colorful and instructive, and are invaluable for "open house," American Education Week, etc.

8. *The English Language Contains a Large Number of Actual Latin Words* which have not changed since the time of the Romans. Two columns of words follow under this heading. Printed in red and blue.

9. *The Derivative Tree.* A tree with English derivatives on its branches and the Latin word on the trunk is printed in black, brown, and green.

10. *Scientific Inventions.* Space for pictures of a locomotive, radio, automobile, and telephone is provided with the Greek and Latin roots beneath. A list of other inventions is given also. Printed in red, black, and yellow.

Posters Previously Published (19" x 25")

1. *The Pledge to the Flag in Latin* (17" x 23"). A translation of the official version. An attractive wall poster in red, white, and blue. The Pledge is printed in black beneath a large American Flag.

2. *Preamble to the Constitution.* This striking poster illustrates the dependence of the English language on words of Latin origin. The words of Latin derivation are printed in red and the remainder in black.

3. *Skeleton Chart* shows the value of Greek and Latin to an understanding of physiology. The title is "Latin and Greek Serve as a Key to the Names of the More than 200 Bones in Your Body." In the center is a skeleton in black. Names of the principal bones are in red.

4. *Dictionary Chart.* This poster is printed in red, green, and black. It portrays, by a picture of an open dictionary, the percentages of English words of Latin and Greek origin.

5. *Latin Is the Basis of Spanish, Italian, and French.* Columns of words follow under this heading. Printed in red, green, and black.

6. *Legal Terms.* Several legal terms and their English meanings are printed in red, black and bright blue.

7. *Latin Phrases in Common Use.*

These phrases and their English translations are printed in red, black, and bright blue.

Price, any three posters, \$1.00—any two posters, 75c.—single posters, 40c.

STATIONERY FOR THE JUNIOR CLASSICAL LEAGUE

Official Junior Classical League stationery is available, 5½"x8½", with the JCL seal in purple and gold. Envelopes to match. Prices, 100 sheets, with envelopes, \$1.50; 200 sheets, with envelopes, \$2.25; 500 sheets, with envelopes, \$4.25.

AWARD

A specially designed sterling silver Junior Classical League key with space on the back for engraving. This award is intended as a mark of recognition for high scholastic standing or for meritorious service to the chapter. Orders must bear the teacher's signature. Price, \$2.00.

CHRISTMAS

160. Christmas and the Roman Saturnalia. 10c.

163. Some Paragraphs about Christmas Written in Easy Latin. 5c.

236. More about the Saturnalia. 10c.

294. *Officium Stellae.* A liturgical play suitable for presentation at Christmas. 10c.

297. A Bibliography of Articles Helpful in Preparing Entertainments for Christmas. 5c.

382. Saturnalia. A Latin play. 10c.

388. The Origin of the Roman Saturnalia. 10c.

465. Suggestions for a Christmas Program by the Latin Department. 10c.

466. A Roman and an American Christmas Compared. A play in two acts. 10c.

478. Suggestions for Latin Christmas Cards. 5c.

Articles in THE CLASSICAL OUTLOOK: The Roman Saturnalia. December, 1937. 10c.

Christmas and the Roman Saturnalia. December, 1938. 10c.

Some Ancient and Modern Yuletide Customs. December, 1939. 10c.

Christmas Gifts and the Gift Bringer. December, 1940. 10c.

Christmas and the Epiphany: Their Pagan Antecedents. December, 1941. 10c.

THANKSGIVING

420. A Suggestion for a Harvest Festival. 5c.

546. Thanksgiving for Latin. A play in English on derivation. 10c.

ARMISTICE DAY

Bulletin XXIX. Teaching Devices for the Classroom and Classical Club. Includes a program for Armistice Day. 25c.